

Friend!

Who art called a Teacher of these people of the waies of God, How many hast thou brought into it? or art thou thy self in it? How many hast thou brought out of evil waies? Or art thou thy self out of the evil waies? Wilt thou not preach peace to them that Curse, Swear; that are Drunkards, Adulterers, Idolaters, envious, strikers and covetous, mockers, such as follow pleasures, and lives wantonly upon earth, and Liers, Cozeners and Cheaters, while they put into thy mouth? wilt thou not preach peace to such as these are before-mentioned? And will not these serve to put into thy mouth? And did not the Prophets and Apostles cry against such who taught the people for covetousness, and made merchandise of them through it, and fained words and speeches deceived the hearts of the simple? That such serve not the Lord Jesus Christ, but their own bellies; who mind earthly things, Did the people do well or ill in holding up these Teachers which the Prophet reproves? And might not the Teachers say (who taught for filthy lucre) it was sad times when the Apostle was come to draw the people from them, and to reprove them who taught for filthy lucre? as now the cry is amongst you, who have taught for filthy lucre, that have preached peace to people while they put into your mouths, but now they do not put into your mouths, against whom ye prepare War, not peace, and cry, sad times, Mic. 3. Where is the man that Divines for money now? Where is the man that prophesies for money now? And did not Micah cry against such? Is there none of Micahs spirit, thinkest thou, to bear testimony against such as preach for hire, and Divine for money, and preach peace to people, while they put into their mouths? Is there none of this spirit, thinkest thou, to cry against these things? Where is the man now that preacheth for hire, that seeks for his gain from his quarter; That's a greedy dumb dog, who can never have enough? Did Isaiah well in crying against such? Isaiah 56. Did the people do well in spending their money for that which was not bread, and their labour for that which doth not satisfy? And did they do well that took their money for that which was not bread, and made people? after that which did not satisfy? Did Isaiah do well in reproving such, or ill? And is there none in our Age that are greedy dumb dogs, who seeks for their gain from their quarter, that makes the people spend their money for that which is not bread, and their labour for that which doth not satisfy? And is there none in our Age of Isaiahs spirit, raised up to cry against such, think ye? And where is the Prophet that speaks by his means, and the People love to have it so? Which is a horrible thing committed in the Land, for which cause will Gods soul be avenged on such a Nation. And think ye not that Gods soul is avenged on this Nation for such a horrible filthy thing as this is committed in the Land? Did (and doth) the Priests do well in bearing rule by their means? Did (and doth) the people do well in bearing rule to have it so? Did Jeremiah do well in crying against those things? Or those that be in Jeremiahs spirit, against them where these things are found? Did the Prophets do well that spoke for the Elders, from whose mouth the Lord said he would gather them that have been made a prey upon in the cloudy and dark day? And is it not the cloudy and dark day now, that the Shepherds make a prey upon the people, from whose mouths the Lord will gather his people? Will not these Shepherds be offended then, and say its a bad time, that now they cannot get the fleece? Is this the time that the Clouds and darkness is going away? Did Ezekiel do well in declaring against such that made a prey upon the sheep in the cloudy and dark day, when they wandered from Mountain to Mountain? And do they ill who be in Ezekiels spirit now, that cry against such that make a prey upon the sheep for the fleece in the cloudy and dark day, where the sheep are wandering from Mountain to Mountain, and thinks that some Mountains are greener then others, and fatter, on which is better feeding, that lean the sheep are grown on these barren Mountains? Therefore must not the promise of God be fulfilled, That he will seek his sheep, and gather them where they have been scattered, and feed them himself Ezek. 34. Therefore now is the cry and the call, To come off from the barren Mountains, and to feed not among the Thorns. Did the Pharisees do well in loving to be called of men Masters, in getting the chiefest Rooms at Feasts, and greetings in the Markets? And doest not thou do ill in following the Pharisees in these steps, seeing Christ forbade these things? And if it be well, doest not thou do ill in not saying, Mr. Paul, Mr. Peter, Mr. John, Mr. Mark, Mr. Timothy, Mr. Titus, Mr. Matthew, &c? Did the Common-Prayer-men do well in putting the Papists out of the Mass-House, and so call it their Church? Did the Presbyterians do ill in putting the Common-Prayer-men out of the same Mass-house, and call it their Church? And so likewise the Independents? And did not the Papists say, The Gates of Hell should not prevail against it? And have not ye all done ill in telling the people the old mass-house is the Church, when as the Apostle said, The Church is in God, Theb. 1.1. Did the Papists do ill in selling their mass by the Hour-glass? Do ye do well that sell your Prayers and Preachings by the Hour-Glass, and when Glass is run, the time is spent Neighbours? as much to say, Ye have your measure and bargain, give me my due that the Pope my Father gave me; for Christ and his Apostles made no such provision for me, but sent his without bag, and would not suffer them to preach for filthy lucre; Surely is not this the hard Master? But is not this the man that hid his talent, that said so; that must be bound hand and foot, and cast into utter darkness, and his talent taken from him. Was not Tithes, Midsummer-dues, Easter-reckonings, Glebe-lands, Peter-pence, Clerks-wages, Preaching over the dead for money, marrying people, Christning children for money, the Popes provision he made for yee, and his dregs you drink, that lay in the bottom of his old bottle; And are not yee Popishly minded, and Jesuitically affected who uphold

these things? And was not all these times, as Christ-mass, Michael-mass, Lamb-mass, Candle-mass, and all these daies named by the Saints names, and all these naming of the Steeple-houses, the old Mass-houses and Colledges the Popes doing? Did he well in doing this, or ill? If well, Then why cry yee against him who is your Teacher, and call him the Whore; Is not this ill-breeding? Or did the Apostles give all these names to them before-mentioned? If so, shew us the Scripture; was the Scripture given forth for men to make a trade of them, or for men to believe them, and read them, and come into the thing they speak of? Have yee the same spirit and power the Prophets and Apostles had, who call your selves Teachers? If not, how can yee sow spiritual things? How can yee plant Vineyards? How can ye get flocks? How can ye (thresh in hope, and plough in hope) but plough in vain, and thresh in vain, and make wildernesses, and but turn against the flock that gives the milk, not being in the power and the spirit the Prophets and Apostles were in? Had the Beast, Dragon, False-prophet, Anti-christ, mystery-Babylon, the false Church, the Tongues they sate upon, the same spirit and power which has kill'd the Prophets, Martyrs and Saints, and them which hath kept the testimony of Jesus since the Apostles dayes, unto this day? Have these been in the same spirit and power the Apostles was in? And again, Have these had the same spirit and power the Apostles had, that have their Goals, Houses of Correction, Inquisitions, to hold up their Church, Worship, Religion, Ministry, and Maintenance? Seeing the Apostle said, Their Weapons were not carnal, but spiritual, and they wrestled not with flesh and blood; therefore are not the other things before-mentioned, the dregs that came out of the Popes old bottle, like unto that which came out of the Jews old bottle, against Christ and his Disciples, and John Baptist and rather worse? For did they ever put any to Death for not putting into the priests mouth? Did they fine or imprison any for not putting off the hat? Did they plunder or rifle the Houses of people for not mending their Temple, not paying the Clark for saying Amen, and bringing a Cushion, and hanging a prophet or priests pulpit, as ye have done now, for not mending the old mass-House, not paying the Clark that turns the Glass, and says Amen, and layes the Cushion, and hangs the Priest's Pulpit? Was this the Dregs of the Popes old Bottle, or from the Spirit of glory that rested on the Apostles? Did the Prophet do well that prophesied to the people for handfulls of Barley, and pieces of Bread? Were the people wise that gave it them? Did Ezekiel do ill in crying against such? Was it not a bad time, they might say when Ezekiel cryed against them that prophesied for handfulls of Barley, and pieces of Bread? Ezek. 14. And will the Priests prophesie now without flocks and cocks of Barley, Wheat, Pease, and Beans, Midsummer-dues, Glebe-lands, Easter-Reckonings, Augmentations, &c. Is not this more oppressive then for handfulls of Barley, or pieces of Bread? And do not they now cry bad times, because the spirit of Ezekiel is raised to bear testimony against these things? And might not the Jews say it was a bad time when that the Apostle went to bring the people off from the Priest, off the Tythe, off the Temple, and that Stephen said, The most High dwelleth not here? Did the Apostle do well in doing so? If so, then have not ye done ill, that have set up Temples, Tythes, and Priests, since the Apostles dayes, which God never commanded, which ye have invented, that cry, Now is bad times, because people are brought off your inventions by the power of God? Did the Apostle do ill in bringing the Gentiles off their Temples which they had invented? Might not the Gentiles cry then, It was a bad time, as ye do now? And as the Jews called the Apostle a pestilent fellow, a sower of Sedition: Do ye think the Jews would not say it was a bad time, as ye do now that stick in your popish inventions which have got up since the Apostles dayes, for which ye have no Scripture, that now they come to be cryed against by them that comes into the power of God. Did the Prophets, Christ, and Apostles, do well in saying, The Children of the Lord should be taught of the Lord; and the Kingdom of Heaven was within people; and the Word was within them, and the anointing was within them, to teach them; and the Law was to be put into their hearts, and their minds, that they need not say one to another, Know the Lord: And the Light that shined in their hearts, was to give them the knowledge of the glory of God in the face of Christ; and they that had not the spirit of Christ, were none of his. And have not ye done ill who have denied this, that sayes that ye nor no one else hath the same spirit and power as the Prophets and Apostles had, neither shall the things before mentioned be looked for in our dayes? And have not ye done ill in keeping people alwayes teaching, that they may be alwayes paying, and hath brought none to the condition the Apostles did, That they need none to teach them to know the Lord, Heb. 8. 1 Joh. 7. Isa. 54. Luke 17. Rom. 8.

Are ye innocent? are ye innocent, O ye Teachers, (before the Lord) of all the prisoning, and perlecuting, and shedding of the blood of the innocent, which is shed in this your day?

Oh all ye Gentry (so called) of all sorts, does not all your Manners and Breeding stand in Capping, doffing Hats, and Scraping, Bowing, and Courching, and speaking the improper Language You to a single person, as

* Your Worship, Your Majesty, Your Lordship, Your Honour, Your Highness, Your Grace, Your Holiness, Reverend Brother; And such like blasphemous titles.

Rejoice yee Inhabitants of the Earth.

G. F.

* All honor, all praise, all reverence, all holiness, all worship, all Majesty, all dominion, is due, and peculiarly ascribed, and ought to be given to God alone, who is God over all, and above all like unbelievers, who give and receive honour one of another; for how can ye believe, who receive honor one of another?